

Missionaries of the Apostolic Type.

Missionaries of modern impress are numerous. They go to India, China, Japan, Africa, and to the Islands of the sea, as the representatives of our modernized Christianity.

The standard is a high one, and suiteth not an easy and prudential age, and we that are bred in peaceful places may stumble at it.

Are we prepared to pay for missionaries of this type for the home and foreign field? We fear not.

Systematic Benevolence.

What saith the Scripture upon the point? Unless our conclusions are sustained by direct scriptural precept or clear deduction from the first principles of the oracles of God, they have no authority over men's consciences.

It may be affirmed, I think, without doubt, that the Scriptures contain a perfect system of christian economics; that they do not leave the important branch of morals, which may be called "Christian finances" to the capricious fancy of our deceitful hearts.

How is the order worded? "Upon the first (day) of the week, let every one of you lay by him in store, as (God) hath prospered him, that there be no gatherings when I come."

The wording of it proves that Paul speaks not as a Jew to Jews, but as an Apostle of the Gentiles to Christians. He says not on the seventh or last day of the week, but on the first day, the opening of the week; on that day which believers in Christ observe as a holy convocation, a day of sacred joy and spiritual delight; the day on which the Lord of glory rose and received gifts for men; on that day review the blessings wherewith the Lord hath blessed you; behold with pitying eye the misery of others, and gratefully lay by, out of your abundance, what may others, when combined with the bounty of many others, be a fraternal equality. No sanction is given to the superstitious notion, that if a day is desecrated by a suitable and devout attention to christian finance.

Just as the redundant waters on the plains of India are gathered into reservoirs, and by a judicious system of irrigation are made to water the thirsty land in the dry season, and thus cause fertility and joy; so ought the little rills of christian liberality to be systematically gathered into a stream that may bless mankind, and be abundant in causing thanksgiving and praise to God.

This is to be done every first day of the week; both the wording and spirit of the order contain this much. The proposition translated by upon, is distributive. Our Anglo-Saxon tongue, is in this respect, less pregnant than the Greek. But the spirit of the passage supplies what our language is too poor to express in one word. The reader recognizes the universality of the precept and perceives that the order is as applicable to every first day as to ours.

3. Whatever a willing mind proposes to give, must be laid by and treasured up. No exact proportion is named; the christian's liberality is free to be enlarged without limit. The enlightened conscience and loving heart are left without explicit direction to a self-made law. The gist of the order is the word, "lay by him in store." Let each

of you take from his earnings every week, a portion for the benevolent object I now commend to you, and treasure it up carefully, let it not be used but kept by you till I come; then the whole may be easily collected and sent by the messenger you select, to the poor saints at Jerusalem; this will be far better than to wait till I come and make the gatherings at that time without preparation and forethought."

4. Each one is to do this. There is no exception on behalf of the poor. It does not say whoever thinks he can afford to do so. The order is imperative on all, and binds each one to a conscientious discharge of this duty. No pretext is offered for burdening some and relieving others. It is a grace in which wealth ought to abound, but which poverty may and ought to share.

Nothing can be more reasonable than this. Our success is of the Lord; to Him, in e., to the poor, the ignorant, the wretched, in his name, ought a free-will offering to be made. The command is of ancient date, "Honour the Lord with thy substance, and with the first-fruits of all thy increase." Has it become obsolete? It has never been annulled. Does this progressive age despise the wisdom of the ancients?

How is it, that a precept so plain as this, so fragrant with grateful affection, dropping so richly with the honey of piety to man and praise to God, receives but cold regard from the mass of christians? How does it happen that only a few choice spirits recognize its claims, and enjoy its benefits?

Occasionally we hear the wail of crops cut off, or devastated flocks of sheep; on one farm, the oxen or the cows died; from another, a valuable span of horses was lost. Did their owners give as they had been previously prospered? If so, all is well; the loss is a blessing in disguise. But it not; if the owner selfishly gathered all into his own bosom; if he sinned yet further by pleading inability to give, and so lied to the Lord, let him beware; the Lord has a way of taking men at their word, which should make us tremble and repent, and amend our doings.

6. The spirit of the apostolic precept adapts it to all circumstances. A reserve for benevolence made every month, or quarter, or year, is within the spirit of the order to do so every week. A stroke of the pen, fulfils the spirit of the precept, "lay by in store." An account book is not inferior to a bag of treasure, when men act faithfully. The thing to be done, not the mode of doing it, is to be regarded. The essence of the command is—"Have a reserve fund for benevolent purposes; replenish it periodically; and let the amount of that fund correspond to the prosperity enjoyed."

H. Thane Miller, Esq.

Universal and intense interest has been awakened, and great good, it is confidently believed, has been accomplished in this community by the transient visit of H. Thane Miller, Esq., the Principal of the Auburn Female Seminary in Cincinnati, Ohio, the devoted and distinguished christian layman, the zealous and indefatigable laborer in the cause of Christ and of Humanity. For three years in succession this pious and active man of God filled, with signal ability and success, the honorable position of President in the annual Convention of the Y. M. C. Associations of the United States and of the British Provinces. This year he was again urgently requested, but persistently refused, to occupy the Presidential Chair at the fourteenth annual Convention, recently held in the commercial capital of the neighboring State of Maine. The delegates who went from the Y. M. C. Associations of this city, and of the city of Halifax, N. S., to the late Convention in Portland, Me., on their return home brought back in their company the christian gentleman and philanthropist, whom they, in a few days, learned to revere and love with an intensity of emotion bordering on hero worship.

Mr. Miller reached our city by the steamer that arrived Tuesday evening, July 27. That same evening a large concourse of our citizens assembled in the spacious Centenary Chapel, to listen, not only to the distinguished stranger, whose coming had been announced in our pulpits the previous Lord's day, but also to statements from the returned delegates respecting the meetings they had attended. These delegates, among whom were Rev. N. McKay, of this city, and Rev. G. W. Grant, of Halifax, N. S., were filled to repletion with emotion and admiration, kindled by what they had seen and heard at the Convention; and still under the inspiration of the scenes they had witnessed, they briefly, but most vigorously and effectually addressed the meeting. The rapid and fiery speech of Rev. Mr. Grant was thrilling, abounding with solid argument, sharp rebukes, emphatic reiterations, sententious truths, and glowing appeals. But all eyes and ears were open and eager for Mr. Miller. They who came only with the expectation of hearing a master in oratory, must have gone away disappointed and dissatisfied. With the unaffected simplicity of a child, with no straining for mere oratorical effect, in plain, earnest, unpretentious language, with a pleading and most pleasing tone of voice, Mr. M. proceeded to address the assembly. There was nothing novel or special in what he said. And aside from the characteristics specified, you could not mark anything peculiarly striking in the manner of his address. Yet all seemed to feel that Mr. Miller and his speech were, somehow, somewhat extraordinary. It was something more, far deeper than the interest of mere curiosity that won for him such close and earnest attention. The meeting gave unmistakable indications of a supernatural presence and power, the power on which Mr. M. evidently and wholly relies for success in laboring to win souls from the slavery of sin to the service of Christ. He seems, indeed, to be pleading with God in prayer while he is appealing to his fellow-men with the entreaties and invitations of the gospel. It is to be hoped, and we cannot but believe, that not a few west that night from the meeting in the Centenary Chapel effectually aroused to think more frequently and seriously of perishing souls and of the precious Saviour.

Mr. Miller, in company with the gentlemen from Halifax, hurried away from the meeting to take the Empress for Windsor. On every hand the question was asked, "In this all we are to see and hear of this remarkable man?" No, it was not all. Last Lord's day morning Mr. Miller again came into our city from Halifax, on his way homeward. Our Y. M. C. Association, now fully alive and earnestly active in their mission, had made arrangements for three meetings, apart from, but without interfering with the regular Sabbath services, two of which meetings, one at two, and another at four o'clock, p. m., were appointed for the youth in our Sunday School. The first meeting was held in St. David's (Presbyterian), on which occasion Mr. Miller addressed a large audience, composed mainly of the following Schools:—Centenary and Germain Street (Wesleyan); Leinster and Germain Streets (Baptist); Union Street (Congregational); St. John's, St. Andrew's, St. David's and Calvin (Presbyterian). The church was densely crowded, and the address of Mr. Miller eminently adapted to the youthful capacity and tender conscience of his audience. His appeals were interspersed with singing, in which he led the children. He closed his address by kneeling upon the platform, and in a short, fervent, simple prayer commended and committed the children and youth of these Sabbath Schools to the saving grace of God. The solemn and affecting scene must live in the memory of that juvenile assembly, and in years to come, if not at once, rich fruit, we are permitted to hope, will be gathered from the precious seed sown on the occasion.

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The second meeting was convened in the Exmouth Street Wesleyan Chapel at four o'clock, at which the following Schools were assembled:—Brussels Street (Baptist); Waterloo Street (Free Will Baptist); St. Mark's (Episcopal); St. Stephen's (Presbyterian); Zion Church, and Exmouth Street (Wesleyan). Mr. Miller took for his text "Rocks," on which so many make shipwreck of both body and soul. He concluded by directing the children to Jesus, the "Rock of Ages." During the progress of these services, he also led the children in praise and prayer. The impression was deep, and we hope it will be permanent and productive.

In the evening, at 8 o'clock, after the usual services of the day, besides the two extra services above noticed, another vast assembly of people collected in St. David's Church. Mr. Miller, with his characteristic simplicity and earnestness, proceeded to discourse on the sacred and sublime work constantly and urgently calling for the enterprise and energy of God's redeemed and regenerated people—a work not to be left entirely to the men deputed by Christ and his Church to stand and speak in pulpits on the Lord's day. He also alluded to the spirit and the style in which every christian man and woman should engage in this work of reclaiming the souls of the perishing. But it is not easy to convey by a report any just conception of one of Mr. Miller's meetings. The impression is deep and solemn. You come away reanimated and encouraged to work more fervently and faithfully in the cause of God. The influence of Mr. Miller's visit and labors is most especially seen and felt in its effects on, and in behalf of, the Y. M. C. Association, in this city. We trust that the life and impetus imparted to this needed and noble organization of our religious young men will be cheered and sustained by the more earnest sympathy and co-operation of our citizens. This Society requires, and should have without delay, a generous contribution of the wealth of the merchants and rich men among us, in order that it may secure the means and adopt the methods essential to a successful execution of its philanthropic and christian enterprises.

We recommend the young men of the Association to press on with unflagging energy, with persevering prayer, with unquenching faith, and your worthy object will yet be gained. He who is with and for you, and will do mighty and marvelous things in your behalf. Only have faith in God.

The Plymouth Pulpit

of July the 7th, is full of stirring thoughts on the conditions of civil liberty. Mr. Beecher, speaking of the future developments of social and civil freedom in the world, tells us who are the true patriots of the world. He says:

In this great development, all those men who work to stimulate the animal passions of society are the traitors. They are the men who are undermining our prosperity. Every man that teaches men to be gluttons, to be intemperate, or to be licentious; every man that is bawling for liberty, meaning the liberty of the beast, the liberty of man's lower nature, is a traitor. Such men are destroying self-restraint, and are destroying, therefore, the foundations on which liberty must stand.

The men and women that are patriots—who are they? Mothers who are bringing up their children in the nurture and admonition of the Lord—they are writing better Declarations of Independence than ever Thomas Jefferson inscribed. Humble fathers who are training their children in essential manliness; in self-reliance, in independence, making them ashamed to beg, and proud to rely upon their own resources—they are patriots. They are lovers of our country. The humble schoolmistress that gathers her slender bread and pears her refined life into the bosom of these rustics—she is a patriot. The schoolmaster, who stands nearer to the work of God in the world, and in our age, than even the minister himself does—he is the patriot. The editor, that is taking knowledge, and giving to it multiform wings, and setting it flying round and round the world—he is the patriot. Those men who suggest the substantial qualities of manhood—the preachers of the Gospel; the humble missionary; the colonizer; the devoted christian in every neighborhood—those men who are working for the spiritual development of man—they are the truest patriots. They, of every name, everywhere, who make men larger, are working for liberty; and who are demoralizing men, and making license turn into lust and belluine appetites, are the devil's instruments, and are working for bondage and despotism.

Convention Fare.

As before stated, the Baptist Convention of Nova Scotia, New Brunswick, and P. E. Island, holds its Anniversary with the Grandville Street Baptist church, Halifax, N. S., on the 21st inst. We are authorized by the "Union" and "Express Lines" of Steamboats, to say, that all persons going to the Convention, will be allowed to pass to and from for a single fare. The railroad, we doubt not, will grant the same privilege. The full fare will be paid going; but a return ticket signed by the President or Secretary of the Convention, will bring the party back free of charge. Tickets thus signed, good for a month.

The Baptist Church of St. Andrew's having extended a unanimous call to I. E. Bill, jun., to become their pastor, invite a Council from their sister Churches in the County of Charlotte and City of St. John, to meet with them on Friday, the 6th inst., at 4 o'clock, p. m., to consult in reference to his ordination. Should the Council decide to proceed with the ordination, it will take place in the Baptist Chapel, St. Andrew's, the same evening, at half past 7 o'clock. A large attendance of ministers and lay brethren is expected.

We hope all will read, ponder and inwardly digest the admirable papers of Dr. Spurgeon on "Systematic Benevolence." They are most timely and just to the point.

We are informed by J. W. Hart, Esq., that his son, Professor Fred. C. Hart, is soon to visit this City. He is writing a work on Brazil, as the result of his recent researches in that country in connection with the Agassiz expedition. The News suggests that he should be invited to deliver a lecture to the people of St. John on that subject while he is here. A good suggestion.

Boston, July 28, 1869.

Dear Bro.—While the delegates from St. John to the International Convention of Young Men's Christian Associations, held in Portland, Me., from the 14th to the 19th of July, have doubtless carried home much of the spirit and influence of the meetings, which were continued for five days, and will diffuse them among the churches and associations they represented, yet the expression of some of my own thoughts, growing out of the grand exhibition of practical christianism, may not be entirely unacceptable to the readers of the Visitor.

Christianity Associations.

They are now a power for good on this continent, yet their influence has been but limited compared with what it may become in the future. Their history, thus far, is a brief one, and they may still be regarded as but in the primary stages of development. The first Association on this side the Atlantic ocean, was organized in Boston, December 29, 1851, and became an incorporated institution in the following spring, March 1852. There are now in the United States 591 recognized Associations, in Canada 25, in Nova Scotia 29, in New Brunswick 4, in Prince Edward Island, 1, and in the Island of Bermuda 4, making a total of 653. Of course some of these are small, others but poorly sustained, and still others that barely keep up a formal organization. These 653 Associations hold property to the amount of \$1,750,000, invested mainly in buildings. They have in their libraries 94,146 volumes, valued at \$121,805. They have what is termed an active paying membership of 48,944, and an associate membership of over 41,000. In addition, and auxiliary, to these associations, "women's christian associations," are now being organized, and have already exerted a widely beneficial influence in many of our large cities.

Thirteen of these associations own the buildings they occupy, and several of these structures are most spacious and elegant; affording all the room needed for associational purposes and then leaving the basement and first floors to be let for surplus purposes. In a few years there will be a large surplus income from these sources, that can be expended in aggressive missionary and other benevolent work. Nineteen other associations have commenced raising building funds; and judging from the past, it may fairly be expected that within the next five years there will be at least one hundred buildings owned by associations in the United States; while it is to be hoped that the Provinces will be equally enterprising in this respect. Connected with some of these buildings—perhaps with many—will be first class temperance restaurants—evening schools for those who cannot avail themselves of any other opportunities for receiving, or completing a business education, and other agencies designed to aid young men, and others, in all possible ways to enjoy religious, social, business and home privileges. Bible Classes, Prayer Meetings courses of lectures and meetings for social recreation, are now held in connection with every really life association. With all these advantages, with such vast machinery in the hands of intelligent and earnest working men,

WHAT POSITIONS ARE THESE ASSOCIATIONS TO OCCUPY IN THE FUTURE?

is a pregnant question which has already been gravely considered, and which at the present time is being quietly discussed. Some men, and among them some of our oldest, and leading clergymen, are fearful lest these associations are to be practically substituted for the church; that "lay preaching" if it does not assume formally to take the place of the "ordained ministry" is nevertheless trenching closely upon it—that many of the young men who affect to occupy leading positions on all public occasions have a zeal, which is "not according to knowledge," and that unseemly criticisms upon churches and ministers have frequently been indulged in that did not savor of modesty, or common christian propriety. The answer to these suggestions may be two fold. 1st In such large bodies, where members are indiscriminately admitted, and where much of the legislation is in the hands of the younger and inexperienced members, foolish words and injudicious acts are not infrequent. But what is the remedy? To stand aloof and find fault? Certainly not, but to unite in active membership, in city and country, with the nearest association and thus secure a controlling, or at least a modifying influence. These associations now enroll in their membership a large number of the most intelligent, active and influential clergymen, and business men of our land—men "whose praise is in the gospel throughout all the churches." Why should not our entire church membership be thus enrolled, and so unite mature wisdom, sound judgment and christian experience with the hopefulness and zeal, the activity and enthusiasm of those just entering upon the stage of active life.

2d. Adopt that ancient standard of judgment given to us by Him of whom it was said "Never man spake like this man," and test these Associations by their fruits. What fruits were manifest at the PORTLAND CONVENTION?

First. The spirit of devotion. This was more marked than we have ever before witnessed at any Convention or religious convocation. At six o'clock every morning there were prayer meetings, and also at one hour or one half hour preceding every session of the Convention. Prayers and remarks were direct, brief and earnest; some twenty to thirty persons taking part in the course of an hour. At the opening of every session the scriptures were read, and sometimes two or three brethren led in prayer. Interspersed through each session was silent and audible prayer, mingled with "Songs of praise."

Second. Adaptation of means to ends. The members of the Convention came together not only to receive good, but to do good. They therefore sought that blessing promised to those "that sow beside all waters," and went out into the streets and upon the wharves, and held "open air prayer meetings." They preached faithfully "Jesus Christ and him crucified" to those gathered around them; and who perhaps then for the first time heard the message of salvation.

Third. The Spirit of Christ. This was manifested from the commencement to the close of the meetings. Although there were twelve sessions from two and a half to three hours each, and a great multiplicity of questions discussed, and while there were delegates from Prince Edward Island to California, of all denominations and constitutional temperaments, yet the harmony of the meetings were unbroken. There were differences of opinion as to measures and methods of work; and while each exercised his own right of judgment in all matters, he cheerfully accorded the same right to his brethren. "Brotherly love" was manifest, modifying and controlling the business of the Convention. If there were doubts as to the best course to be pursued, then light was sought from above, and divine direction asked by earnest prayer and supplication.

Fourth. "A MIND TO WORK." This is pre-eminently a working body of the disciples of Christ. Joined with faith, and prayer, was work; not at some future day, or in some remote field, but now and directly around us. In the family, the hotel, in the cars, and on board the steamers, meetings were held, prayers offered, praises sung, and the gospel invitation extended! Comprehensive and judicious plans were arranged for the future; designed to afford bold labor for every obedient disciple. But all of this, brethren, is to be connected with the Church and Christian Ministry.

What pastor can there be, who will not hail with tears of joy, such a band of laborers to enter with him into "the fields, white already to harvest?" Ought we not all to thank God and take courage, that such an element of power has been organized in the exclusive service of the Master? If there are occasional errors, correct them; but be sure that the beam is not in thine own eye, while thou art attempting to cast the mote out of thy brother's eye. Opposed to the Gospel every element of human device is arrayed, and fearful is the progress which error is making among the young men and women of our land. If we sit to depend upon the Sabbath and pulpit services, the end is not far distant. Not one-third of the population of any one of our cities, ever enter the Sanctuary. They must be reached; at first, by some other means, or left to perish in their sins. Is not the divine command—"Go ye into all the world and preach the gospel to every creature"—broad enough to cover all methods of labor, and all classes of laborers? If so, then let those who are enlisted in "the armies of the living God," rally under the banner of the cross, and prevent a united front to the common enemy; not only resisting his attacks, but making persistent, aggressive war, until "the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

Our Travelling Correspondent.

HALIFAX, July 30, 1869.

DEAR BROTHERS—We left St. John in the good steamer Empress Wednesday morning, at three o'clock, in a dense fog. There was no wind, and so the steamer moved along during the night very smoothly. The fog continued to hang around us after daylight, and not till we arrived near Cape Blomidown, did we get a sight of land. Nearly opposite this point we touched at Parraborough, where there is a good wharf, but only a few houses to be seen—the active part of the place being situated about two miles up the river. The fog had now quite cleared away, and the sun shone 'out in all his splendor. The country all along here looks rich in agricultural advantages. At two o'clock, we find ourselves alongside the wharf at Windsor. Our baggage, checked through to Halifax, is transferred to a cart brought close to the wharf, and this completes arrangements for going on. But, on enquiring, we find the first train does not leave till ten minutes before five o'clock. There is no St. John fog here to cool the atmosphere, we were glad to find; but a soft, warm air, just about the right temperature for July. Windsor is a pleasantly situated little town, with several respectable hotels, stores, &c. The Churches look neat and commodious, and many of the dwellings bear evidence of refined taste. The former residence of Judge Haliburton is situated close by, on a rising ground. The house is completely surrounded with trees, through which there are pleasant, shady walks. Mr. Pillow, who is engaged extensively in the plaster trade, at present owns and resides on this beautiful property. The line of Railway to Annapolis connects with the road to Halifax here. A large Railway bridge is at present being constructed across the Avon River, at the upper part of the town. Its length will be about 1200 feet, or nearly a quarter of a mile. It is built of stone and iron. There are eight old stone piers, five span of girders 160 feet, and our span of 65 feet. The girders are, of the latter construction, two feet wide and eighteen feet high, and appear to be capable of supporting a great weight. We were told the estimated cost of the bridge when finished is about 211,000, and by the 1st of November it is expected to be finished. It will be the largest Bridge in the Dominion, except the Victoria Bridge, at Montreal. The distance from here to Annapolis is eighty miles. The road passes through the best lands in Nova Scotia, and will, if it never says working expenses, prove a great convenience to the farmers along the line, who will have a ready means of sending their produce and cattle to market. A pleasant ride over the Halifax and Windsor road, a distance of forty-five miles, brought us safely to Halifax. A comparison of the relative superiority of Halifax and St. John, has become a thread-bare subject. The papers keep up a continual squibbling on this subject. I noticed in one of the Halifax papers, the humiliating admission that St. John was head of Halifax, inasmuch as blue-berries had appeared here! In that respect, however, the distance here is not very great, for in passing through the market here this morning, I noticed one of the colored men exhibiting a large basket of the genuine article. Speaking of the markets, they have a respectable market house here, but there appears to be a great want of arrangement about it. Vegetables, instead of being placed on tables or shelves, elevated to a small height, are placed on the floor, and those offering them for sale sit on rough benches behind them. The edge of the streets in the vicinity of the market house is also used to expose carts and waggons, containing various kinds of produce.

There are a great many very old, inferior buildings here, even through the central part of the city, but there are many more really superior and expensive buildings than we have in St. John. The new Province building, intended for the public offices, is an ornament to the city, but is at present at a dead lock, owing to a difficulty in reference to it still unsettled between the Dominion and Provincial Governments. It is to be hoped the matter will soon be settled, as it seems wrong to see so fine a structure locked up when some portions of it at least are so much needed. The sidewalks are far in advance of St. John; most of them being substantially covered with stone or brick.

There are two great sources of support to the trade of Halifax—the large amount of money put in circulation by the Army and Navy, and the business in fish and West India produce. Some branches of trade have been made overdone, and the effects of this have lately been manifested in a number of failures. As is often the case in such matters, there has been in some cases not only a failure to meet pecuniary liabilities, but a sad failure to come up to the requirements of honesty and right.

At present the Commissioners of the Intercolonial Railway are staying at the Halifax Hotel, also Lewis Carvell, Esq., Superintendent of Railways. The Steamship City of Cork, due here on Wednesday, at latest, is only just now coming up the harbour, having been detained outside by the fog. The Steamship City of Baltimore, which was to have called for Liverpool at noon, has also been detained at Sambro, seven miles from here, and is now coming to her wharf. She will sail in the course of two hours, and may her passage be safe and speedy; but of this you will hear again, I trust, on the other side of the Atlantic. Every cabin berth in our steamer is engaged, and four passengers are unprovided for, who will have to take the best they can get.

Yours truly, VIATOR.

The Presbyterian Witness, of Halifax, N. S., informs us that in that city "An earnest and successful effort is being made to secure a suitable building for the Young Men's Christian Association. It is likely to be a large and central building, with accommodations for the Bible and Tract Societies, and so forth. From the spirit with which the matter was entered upon on Thursday night, and from the men who have taken it in hand, we may safely conclude that no time will be lost in carrying out the sympathies of the Christian public will go with the enterprise."

Success in this noble undertaking.—The Census of the Province of New Brunswick, taken in 1867, shows that the population of the Province was 230,000. The population of the County of Miramichi was 20,000. The population of the County of Carleton Place was 15,000. The population of the County of Westmorland was 12,000. The population of the County of Northumberland was 10,000. The population of the County of Kent was 8,000. The population of the County of York was 7,000. The population of the County of Lincoln was 6,000. The population of the County of Middlesex was 5,000. The population of the County of Devon was 4,000. The population of the County of Cornwall was 3,000. The population of the County of Dorset was 2,000. The population of the County of Devonshire was 1,000. The population of the County of Somerset was 1,000. The population of the County of Wiltshire was 1,000. The population of the County of Gloucestershire was 1,000. The population of the County of Herefordshire was 1,000. The population of the County of Shropshire was 1,000. The population of the County of Staffordshire was 1,000. The population of the County of Warwickshire was 1,000. The population of the County of Leicestershire was 1,000. The population of the County of Northamptonshire was 1,000. The population of the County of Bedfordshire was 1,000. The population of the County of Hertfordshire was 1,000. The population of the County of Essex was 1,000. The population of the County of Kent was 1,000. The population of the County of Surrey was 1,000. The population of the County of Sussex was 1,000. The population of the County of Hampshire was 1,000. The population of the County of Devon was 1,000. The population of the County of Cornwall was 1,000. The population of the County of Dorset was 1,000. The population of the County of Devonshire was 1,000. The population of the County of Somerset was 1,000. 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